

A  
DIALOGUE

BETWEEN  
LOD. MUGGLETON

AND THE  
QUAKERS:

Shewing forth the Damnable Blasphemies of that Impudent Impostor,  
collected out of their own  
Printed Letters.

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*To Undeceive the People.*

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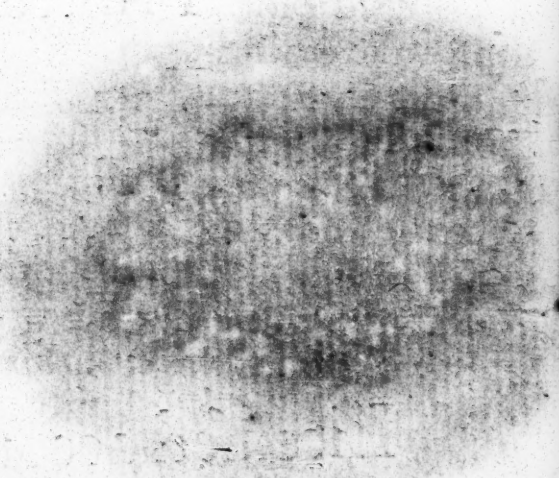
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London, Printed for J. C. 1677.

C.R.  
(1784)

NOTICE





## [ 1 ] *A Dialogue, &c.*

**I**T is very observable, that when Men have once shaken hands with the Ancient Orthodox, and undoubted Principles of the Church of *England*, they soon after bid Adieu to Morality, Manners, and Discretion; and suffering themselves to be hurried on by the impetuous Blasts of giddy headed Frenzy, stop not till they are plunged in those ominous Quagmires of Atheism, Irreligion, or Heresie; whose fatal Effects the yet yawning Wounds of many hundreds of Families in this Nation do but too recently declare. It is no small Grief to the Conscientious and Learned, to see the Profane and Ignorant make a Trade of their Professed Christianity, and reckon to themselves some Hundreds *per annum* upon the Invention of some innovated or unheard of Doctrine. But above all, whoever attempted any thing in this kind, I think this *Muggleton* to be most notorious. However these Seducing Impostors (like Jealous Harlots) are by reason of their Secular Interests rendred incapable of living near one another without Railing; insomuch that if the Devil were of so morose a Constitution as that Philosopher, who never laugh'd but when he saw a Mare mumbling of Thistles, he would surely have stretched his Spleen in deriding at those Illiterate Disputations have passed between *Muggleton* and the Quakers.

Which because I have here undertaken to summe up, and to shew the unacquainted Reader the Ridiculousness of the one, as well as the Prophaneness of the other, I think fit to let him understand, that the Quakers having been several times baffled out of their principal Tenets, were at length no longer able to maintain their invented Fopperies, but by running to Enthusiastick Sanctuaries, amusing their most Rational Opponents with an Harangue of those extraordinary Gifts of the Spirit, and that unusual Light within, which they pretended was committed to their charge. Now this *Lodowick Muggleton* being destitute of many of those natural Endowments, as well as artificial Acquirements, which have given some colour to the Errors of more Learned Men, builds upon the Quakers Foundation, and talks as far beyond them of Visions, Revelations, Commissions, and Enthusiasms, &c. as they did to others before in the same kind; as you shall hear by this ensuing Dialogue, collected out of both their Letters sent to each other, and now printed and

up together in a Book of *Muggletons* called, *The Interpretation of the Eleventh Chapter of the Revelations.*

*Rich. Farnsworth Quaker, pag. 4.*

*Lodowick Muggleton, thou pretendest to have received a Commission by a Voice from God, whereby thou becomest Judge, Accuser, and Witness, to curse and bless according as thou pleasest; and whosoever thou dost bless or curse, it is not in the power of Men nor Angels, no nor in the Almighty himself, to revoke from Eternal Damnation.*

*Muggleton pag. 40.*

*My Commission of the Spirit is as true as ever Moses or the Prophets were, and of as great, nay greater Authority then theirs, and given by the same Spirit.*

*Quaker pag. 41.*

*But thou art singular in thy Doctrine, Knowledge, Judgment, &c. and under pretence of a Commission from God, hast presumed to exalt thy self above God and Christ, in affirming thy Sentence (if once past) unrevokable even by the Almighty himself.*

*Muggleton pag. 43.*

*You would have said as much of Peter if you had lived in those days; and yet you see God gave that power to Man to keep the Keys of Heaven and Hell, pag. 44. and as he had power to bind and loose, to remit or retain; so likewise hath the same God given me to bless and curse Men and Women to eternity, pag. 45. I do neither bless any out of Affections, neither do I curse any through Envy or Malice; but it is either because they have sinned against the Holy Ghost, or else I do know them to be of the Reprobate Seed.*

*Quaker.*

*How dare you exclude all other Ministers and Messengers by this pretended Power, and onely assume that Commission to your self?*

*Muggleton pag. 46.*

*As true as God is Truth, there is no true Messenger, Minister, or Embassador of God in the World but my self, neither shall there be any sent of God after me to the Worlds end, pag. 47. For it is Gods practice to give Authority to Men that are mortal, to condemn according to the tenor of their Commission, whether it be for a Temporal or a Spiritual Death; and that you and such as you shall find to your eternal sorrow, make as light of it as you will.*

*Quaker.*

*If thou art so great a Prophet as thou pretendest to be, why is not thy Name inserted in the Holy Scriptures, as other Prophets were?*

*Muggle-*



If you had lived in Christs days when he was upon Earth, you could hardly have found his Name recorded in the Law and the prophets; nay it is more probable that I am ordained the Chief Judge, because my Name is not recorded in Scripture. If there had been such a Name written in Scriptures, that he should be the first Prophet in the World, many would have named their Sons Lodowick Muggleton, and that is the cause there is so many Johns, Thomasses, and Jeremiahs, &c.

Furthermore, in Sam. Hooton's and W. Shepherd's Letter to Muggleton, pag. 7. wherein they begin thus.

Friend, for so we can call thee, as Christ did Judas, here is some queries for thee to answer in writing, or else for ever stop thy mouth: or what reason did Christ come into the world?

*Muggleton's Answer.*

Christ came into the world to destroy the Devil, which is the Spirit of Reason, of which Spirit most of the Quakers are of

*Quakers.*

Is the Spirit of man mortal or not?

*Muggleton.*

It is Mortal, and doth and shall dye with the body.

*Quakers.*

How camest thou by this pretended Commission, or how canst thou give any reason to beleive it?

*Muggleton pag. 67.*

That I have this Commission I prove thus: Because I do know by revelation of Faith, that God did speak to John Reeve three mornings together distinct words and sentences to the hearing of the ear, 51 Feb. 3, 4, 5. and gave him a Commission as he did Moses. And as Aaron was given to be Moses's mouth, so was Lodowick Muggleton given to be John Reeve's mouth; so that John Reeve being the chief whilst he was living, but since the Burden or Commission of the Lord hath been laid upon me: as Elisha had a double portion of Elijah's spirit, so have I had a double portion of Revelation of the spirit since John Reeve departed this life.

*Quakers.*

By what rule or method dost thou judge and pass condemnation on thy fellow creatures?

*Muggleton pag. 70.*

I go by as certain a rule as the Judges of the Lord do when they

give judgement according to the Law, only I have no Juries, nor accusers, nor witnesses. What Jury had *Elisha* when he called for fire from Heaven, to fall upon two Captains and their fiftys? What Jury had *Peter* when he smote *Ananias* with his sword? But to give the Reader better satisfaction, I shall shew how I condemn men and women at a distance. 1. There must be some of my faith who hath heard them speak wicked speeches against me and my Commission, and so thereupon I have sent the sentence unto them. 2. I do never pass sentence upon them, unless I have some writings under their own hands, as I have from you Quakers.

Thus (Reader) I have entertained thee awhile with the Errors, Blasphemies, and Irregularities of *Lodowick Muggleton*; on which fearing thou shouldst be by this time cloyd, I shall divert thy melancholy, and please thy curiosity, with some of those strange Heresies and ungrounded principles which *Muggleton* not without some reason in many places lays to the Quakers charge; so that when they are both deliberately considered in thy serious judgement, thou mayst strike thy hand on thy breast, and wonder how many silly souls could ever be deluded by such Idle Blasphemous and Irrational Impostors.

*Muggleton*, before he lets fall his showre of ponderous Arguments on the Quakers, salutes them with this Prologue, to give them time to set themselves in a defensive posture against the intended rage. You are much mistaken if you think to deal with a Prophet, who hath a Commission from God, as you deal with the Priests of the Nation; because you are fallen to a more precise kind of life than they, and have amazed them with your feigned Light within, you must not think to do so by a commissioned Prophet.

*Quaker pag. 21.*

Thou sayst that we deny both the Father and the Son, and that we deny the same flesh and bones which *Jesus* suffered death withall upon the Cross.

*Ibid.* 2. You say that we deny he was laid in the grave, rose again, and was seen by the Apostles; I challenge thee to tell me, where and whom these things were denied by any of us, or else be thy mouth stopt for ever after.

*Muggleton pag. 21.*

According to your charge I shall acquaint you with both the places and persons. The place *East Cheap*, at a Butchers house, and



persons which deny'd them were first the Butcher himself, I think his name was *Whitpan*; another of them was *Fox* the younger, who is now both dead and damned to eternity; another of them was *J. Harwood*; as for the other two, I have forgot them, but one of them was a great Lubbardly Fellow, perhaps you may know him better then I.

*Pag. 22.* Secondly, as for my Cursing: If it were a sin in me, it must certainly be a greater in you, who have nothing but that fictitious light within you, to warrant you from that just imputation which may be justly thrown on your most damnable Doctrine: and that light within, which you so much brag of, is nothing but the Whimsies and Chymera's of your frantick brains; insomuch that it differs in you, every one sharing more or less, according to their natural abilities.

3. This light within you is nothing but the Capricio's and Levalto's of your mad brains, in as much as it leads you to actions of Sorcery and Witchcraft before you begin that pretended devotion; so that you often sit as if you were suddenly struck dumb or bewitched for two hours space before you utter one word again, *pag. 7.* Do you blind Quakers think, that the repeating of Scripture texts doth prove my Commission a pretended thing? Then I say, those *Jews* which were under the Law of *Moses* might as well have said, that the Apostles commission was but a feigned thing; and so they did, therefore they persecuted them for it, as you would me if it lay in your power, as it did in theirs. I shall therefore speak a few words to you *Sam. Hooton* and *Will. Shepherd*, because you two have committed that unpardonable sin which will never be forgiven either in this world, or in that to come, in speaking evil of the Doctrine and Declaration of the Spirit and Commission we received from the True Personal God without us, even the man Christ Jesus in Glory.

*His form of Cursing.*

*Therefore in Obedience to my Commission, I do pronounce Sam. Hooton and W.S. for their Blasphemy against the Holy Spirit that sent me, Cursed and Damned Souls and Bodies, from the presence of God, Elect, Men and Angels to Eternity.*





1. The first part of the document is a list of names and addresses, which are arranged in a columnar fashion. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list includes names such as "John Smith", "Mary Jones", and "Robert Brown", along with their respective addresses in various parts of the city.